

*Pralium & premium.*

THE CHRISTIANS WARRE  
and rewarde.

A  
SERMON PREACHED  
before the Kings Maiestie at VVhite-  
hall the 3. of May. 1608.

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BY

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DANIELL PRICE *Master of Arts of Exeter  
Colledge, and Chapleyn in ordinarie  
to the PRINCE.*

*Vincenti dabitur.*



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OXFORD,  
Printed by Ioseph Barnes 1608.

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THE CHRISTIAN WARRE

SEMON-PREACHED

THE FIRST PART OF THE HISTORY  
OF THE LIFE OF THE  
LORD JESUS CHRIST

JOHN BISHOP

120-07

Printed by Joseph Bence 1608

TO THE MOST REVEREND  
FATHER IN GOD, THE LORD

Arch-bishop of Canterburie his Grace, Primas  
and Metropolitane of all England, one  
of his Maiesties most Honorable priuie  
Counsil, & the right worthy Chann  
cellour of the famous Vniuersitie  
of Oxford.



OST reuerend, religious, & right-  
ly honourable, . so small a present  
for so great a Patrone is not tolle-  
rable by the rule of proportion, es-  
peciallie when so great weaknesse  
hath open to the eie of so great  
worthinesse. My apprehension at  
the first conceited mee so strongly  
that I designed this to eternal oblivion & resolved that  
it shoulde haue dyed and beene buried in the place it first  
breathed, but fearing lest an action of presumption  
would bee commenced against mee, for burying so poore  
an Orphan in so princely a place as the Kings Chappel,  
I adventured to lay it in the graue of the presse, wrap-  
ping it in these sheetes, as in a Syndon, & mantling it  
in a fable letter, as in a hearse, and yet after foure daies  
pressing to death, it revived, and is crept to present it  
selfe unto your Grace, presuming that as you affoorded it  
gratious attention at the preaching, so you will afford  
it gracious acception in the printing. If there bee any  
thing worthy Patronage in it, or in mee, I humbly pro-  
strate it, reioycing much I may tender any obseruance un-  
to him, whom his roiall Maiestie, the gracious Queene,

my Princely Master, the noblest Personages, the greatest schollers, both the Vniuersities, the Church, Common wealth, arts and schooles, doe for his Studies, conferences, labours, & employments, acknowledge, reverence, and preferre to the Confluence of all honour. I must confesse it had manie verie honorable friends who desired after the preaching to bee acquainted with it, but I was then doubtful whether I should publish it or no, sometimes dissolving it, sometimes resolving for it, til now at length I haue adventured to let it see the sunne. It is the first tender of my dutie, and the first dedication from our Vniuersity Presse, since the time your Grace was pleased to entertaine the protection of vs. The Lord preserve your Grace to continue for manie and manie yeeres, that the Church may long enioie so worthie a Pillar, the Common wealth so wise a Counsellor, and this famous Vniuersity so honourable a Chauncellour.

Exeter Coll. this 19. of June. 1608.

Your Graces,

in all humble dutie

DANIELL PRICE.



The Text.

Revel. 2. 26. *He that overcommeth, & keepeth my works to the ende, to him will I give power over nations.*



THE whole booke of God writtē by his finger, deliuered by his power, inspired by his spirit, and revealed by his will, is as *Cassiodore* obserueth, *Schola celestis, eruditio vitalis, auditorium veritatis, disciplina singularis*, profitable to teach, to instruct, to reprove, to correct, that the man of God may be perfect in al good works: whatsoeuer is contained in this booke, God hath reuealed to man, *αὑπαγορ* is become *ἱγγασορ*, *secretum, relatum*, nay not only *relatum* but *revelatum*, The whole booke from *Genesis* to the *Reuelation* is the *Genesis* of a *Revelation*, here beginneth the *Exodus* the end, termination, complement, accomplishment of the *Reuelation*. *Iob* may conceale *Secreta Dei*, *Iob. 11. 6. Daniel* may obserue *abscondita Dei*. *Dan. 2. 22.* The Apostle may discern *profunda Dei*, *1. Cor. 2. 10.* And *Paule* wrapped vp to the thirde heauens may heare *arcana Dei*, *2. Cor. 12. 4.* But now *secreta, profunda, arcana, abscondita, be revelata*. The *Ænigma* is disclosed, the knot vnloosed, the mysteries interpreted, the vaile removed, all things reuealed, & he thar was vailed in the flesh is reuealed in the spirit, and in this booke, is the manifestation of our *God* & of his will, of the *Lambe*, and of his life, of the *spirit*, and

of his *truth*, of his *seales*, *trumpets*, *angels*, *viols*, *thunders*, *lightnings*, *threatnings*, *iudgements* of heauē, hel, the earth, the sea, consumption, destruction, dissolution, desolation and final consumation of the world.

If the whole Scripture may bee called the *Librarie* of the holy Ghost, then this is the *Closet* of that *librarie*, if the *Lanthorne* of Jsrael, then this is the *light* of that *Lanthorne*, if the *Alphabet* of God, then this is the *α* of that *Alphabet*, this is the *ende* of his booke, who is the *beginning* and the *end*, the *last* of his book, who is the *first* and the *last*, the *ω* of his booke, who is *α* and *ω*, the *Amen* of his booke, who is *yea* and *Amen*. The *holiest* place not more worthily called *sanctum sanctorum*, or the *Iubile Sabbatum sabbatorum*, or the *Canticles Cantica Canticorum*, or *Empireum Caelū Caelorum*, I say not more truely called so, then this *Revelatio Revelationum*, the *Compendium* and *Episome* of all the works, wonders, secrets, depths, and misteries of God, so that as a father well speaketh of the whole scripture, I may also in particular speake of this *Apocalips*, *pascit miraculis, oraculis, figuris, verbis, mysterijs*, And as *Manna* as Gregory obserueth, *habes omne delectamentum, & omnis saporis suauitatem*, so I may speake of this booke of the *Renelation*, (which is the hid *Manna*, kept long in the *Arke*, *inter arcana*, and now manifested among *Renelata*.) O then come, and see, and see heare, and taste how good and sweete this *Manna* is, it wil giue to euerie man his gust & rellish, if yee be ignorant here yee may be instructed, if weak, heare yee may be strengthened, if feareful, here ye may be hartened, if fighting here yee may be comforted, if

Hugo.

Greg. Morall

triumphing, here yee maie be crowned, and more the  
this, here is the greatest blessing pronounced that e-  
uer was to anie booke, Blessed is he that readeth, & he  
that heareth, and he that vnderstandeth, and hee that  
keepeth the words of this booke.

Revel 1.

Out of this book & out of that Manna of this booke  
haue I chosen this portion of scripture, as a portion of  
meate in due season, which if you wil staye till I haue  
prepared it for you, I will present it to bee *panem*  
*nostrum hodiernum*, or rather, *panem nostrum quotidi-*  
*anum*. He that overcometh and keepeth my workes to the  
end to him wil I giue power ouer nations, what subiect  
more fit for Heroicall spirits then an encitement to  
chualtrie, nay what subiect maie speake of a fitter sub-  
iect before a most royal King, then of a kingdome. Be-  
holde both thele in this *Hee that overcometh &c.* Hee  
that ouercometh, here a christian is made a conque-  
rour, and keepeth my woorks to the end, hereof a Con-  
querour he is made a Continuer, I wil giue him power  
ouer nations, hereof a Continuer he is made a king. He  
that ouercometh here hee is approued a Christian and  
keepeth my woorks, here hee is a Catholike, I will giue  
him power ouer nations, here he is Defender of the faith.  
A Conquerour, a Continuer, a King, a Christian, Ca-  
tholike, Defender of the faith. In a woorde in these  
woords ye shal finde, a Conflict, & a Conquest, Mar-  
tyres miserie, Saints dignitie, the state of seruants, in  
this life laborious, the state of Saints in the life to coe  
glorious, a precept to take vp the Crosse, a promise of  
the Crowne, an exhortation from God to man, a Co-  
mpensation for man from God. All this in these wordes

hee that ouercometh and keepeth my woorkes to the ende  
I will giue him power ouer nations.

Diuis.

Obserue breefly thele 2 parts *praium & pramium*,  
*praium admortem*; *pramium ad uitam*, a warre, and a  
reward, warre to the end, the end of that end to be re-  
warded, *In pralio*, in the warfare obserue, 1 that the  
true Christian must ouercome, *He that ouercometh*, 2.  
that he must continue, *and keepe my workes to the end*,  
*in pramio*, the reward, obserue 1. the giuer 'promising.  
*I will giue him*, 2. the gift promised. *power ouer nations*  
Thus you see the body and soule, the heauen & earth  
of my Text, the parts and particular circumstances  
thereof, of al which in their order, and first of the first.  
*He that ouercometh*.

1. Obs.

Man the Modell of the worlde in respect of his mi-  
serie, hath his life compared to things most momentary.  
by *Eschilus* to smoak, by *Varro* to a bubble, by *Crates*  
to hey, by *Socrates* to a Iourny, by *Epictetus* to a Tor-  
rent, by *Pindarus* to a shadowe, by *Plutarch* to a Flower  
by *Petrarch* to a feather, by *Iacob* to a Pilgrimage. *Gen.*  
*47.9.* wherein is casualtie by *Dauid* to a span. *Psa. 39.5.*  
wherein is breuitie by *Hosea*, to a cloud, *Hosea. 13.3.*  
wherein is mutabilitie, by *Pau*l to a Race. *2. Tim. 4.7.*  
wherein is Celeritie, by *Iames* to a vapour. *Iames 4.13.*  
wherein is inconstancie, & by *Iob* to a warfare. *Iob. 7.7.*  
wherein is much conflicting miserie, God that is him-  
selfe, a man of warre, *Exod. 15.3.* made man also to bee  
a man of warre. *Gen. 3.15.* put enmitie betweene the  
woman and the serpent, & betweene the seed of the  
woman and the seed of the serpent. In the 3. of Gene-  
sis you maie see the begining of this warre, there was

Genes. 3. 15.

the first quarrell about the first broken head, *hee shall breake thine head, and thou shalt bruiſe his heele.* here vpon the challenge was proclaymed, the Campe pitched, the battell fought, and the hatred continued euen to this houre. Herevpon God provided for man an armour, knighted him a Christian, prepared the Croſſe for his enſigne, blood for his Colours, Chriſt for his Captaine, and taught his hands to fight, & his fingers to battel, ſo that now *Iob* maie trulie ſpeake *Militia eſt vita hominis ſuper terram, non ſuper calum qui ſuper calum triumphant, non ſub terra qui ſub terra quieſcūt ſed ſuper terram quia qui ſuper terram pugnat* *Tſaba a* the Hebrews read a continuall dimication, or *meameur* as the Greekes a Piracie by ſea & a Conſpiracie by land or a *temptation*, as the ſeptuagint tranſlate it, a Conſliſt, Combat, battel, a warring agonizing kinde of life, in which al *quoad maius & minus* haue their partes as *Petrarch* obſerueth, *Hic in caſtris, ille in Roſtris, in ſcholis, in memore. in agro, in pelago, in palatio: hic ferro corpus, ille animum dolis. hic argutis linguam armat, hic pedibus, ille equo, hic currit, ille nauigat omnes militans.* Many ſtrive ſaith the Apoſtle but one receaueth the Crowne, ſo many fight but there is but one ſort of ſouldiers that receaue the reward. *Benaiab* was honorable among thirtie but he attained not to the firſt 3, And ſo many a *Benaiab* may fight and yet in fighting not attaine to the holie warfare of the Trinitie, which is the firſt three. Therefore as there is a Soe runne that ye maie obtaine, ſo alſo is there ſoe fight that yee maie ouercome, *Non pugnanti, ſed vincti,* Not to him that fighteth, but to him that ouercom-

Bel. lib. 5. de  
gra. & lib. arb.

psal. 119.

meth the aime, the marke, the scope, the end, the *Cynosura* the *Causa Causa* of our fighting to ouercome. To him that ouercommeth. But is man able to ouercome, hath he power to wil, wil to desire, desire to effect, effect to continue. Hath he strength to stand that is so weake, force to fight, that is so wearie, meanes to ouercome, that is so vnworthie. The *Pelagian* and his heire apparant of that heresie *Bellarmino* in his 5. booke *de gratia & libero arbitrio*, answere that man though he be feeble, weake, wearie, vnworthie, yet hath he liberty, and strength, and free wil to run, & to continue and perseuere, else were al precepts and exhortations and expositions and reproofes altogether in vaine. For as the *Pedestri senatores* among the Papists aske what follie were it to exhort, or commande vs, to doe that which is not within our power, or liberty to performe, it were as if a man should exhort one to runne, which were fast inclosed in a prison. For answere whereunto I saie *Austine* by anticipation in his booke *de gratia & libero arbitrio*, answereth *Bell.* argument in his booke *de gratia & libero arbitrio. Ideo Deus, &c.* Therefore God commaundeth somewhat that man cannot doe, that man maie learne to seeke abilitie of God to doe it, *Fides enim impetrat quod lex imperat*, for faith obtaines from God by praier, what God prescribeth to man by law. So that the Imperatiue in God begets an Optratiue in man, not an Operatiue: and therefore whe in *David* in one verse, we read *Tu praecepisti*, thou hast charged that we should keepe thy commandements, hee addeth *utinam sic uiae meae parentur*, O that my waies were made so direct, that I might keepe thy sta-

tutes,



tures, his commande *excitans gratia*, his assistance *operans gratiam*. Commandement maie extende further then strength, but Gods assistance stretcheth as far as his commandement. He hath not only in an Active commāded *Reuertere* Returne, but also in a Passive *Convertere*, be thou conuerted, and therefore mans power is neuer operant vnlesse God be Cooperator: We are al as spring lockes, shut wee can of our selues, not open, for our *naturales Potentia*, as the schooles speake, be become *naturales impotentia*, and as S. *Austine* speaketh, *Libero arbitrio male utens homo & se perdidit & ipsum*. So that wholoever will ascende *Iacobs* ladder must acknowledge still *Dominus super scālā*, and howloever the sword of the Lord and the sword of Gedeon maie goe together, yet the hand of Gedeon or the sword in his hand, or the edge on his sworde is not able to pierce vnlesse God giue power, *Non enim tam agimus quam à Deo agimur*, saith *Zanchius*, for man is not to properlie said to doe good, as to be compelled to doe it by the good spirit of God. And the Apostle reacheth, that it is not in him that willeth or in him that runneth, but in God which enableth vs, we can doe al things. *Austen* endeth al this in his 3. booke *de lib. Arbit. 16. Esay. Deus & velle praecepit & posse praeiuvat et non impune nolle permisit*. God commands all men to be willing, he giueth vnto some his grace to be able, he permitteth others to remaine vnwilling but neuer to remaine unpunished. And therefore our prayer must be as the same fathers is, *Da Domine quod iubes & iube quod vis*, giue vs O Lord abilitie to doe what thou commandest, and cō-

Aquin.

Zanch.



maundewhat thou wilt, for without thee our knowledge is ignorance, our power is infirmities, our sight is blindness, our light is darkness, our strength is weakness. But I have sounded a retreat too longe from my warfare, *be that ouer comes h.*

The heathens had sundrie times, at which they did especially practise militarie actions, and points of chiuallrie, & had their *Nemea, Isthia, Pythia, & Olympia*, in which they did exercise struuing, wrestling, running, fighting, and other feats of Martialisme. The verie sãe exercises hath God appointed for his seruãts, he hath appointed them to runne, *1. Cor. 9. 24. per viam matorum. Ps. 119. 32. per viam patientia. Heb. 12. 1.* he hath appointed them to resist. *Eph. 6. 13. in fide. 1. Pet. 1. 9. In sanguine. Heb. 12. 4.* hee hath appointed them to wrestle. *Eph. 6. 12. vsq; ad auroram. Gen. 32. 35. aduersus principatus, aduersus potestates, aduersus mudi dominos, aduersus spirituales astutias. Eph. 6. 12.* hee hath appointed vs to fight. *Job. 14. 14. non secundum carnẽ. 2. Cor. 10. 3. sed bonam militiam militare 1. Tim. 1. 18.* and in all these the life of a Christian is a busie, stirring, agonizing trade of life, a pressing to the mark, a struuing to enter in at the narrow gate, and a violent suprising of the kingdome of heauen. So the doctrine hence to be obserued is this, that Christianitie is not a licentious, or a libertine like securitie but an earnest, painful, watchful, Conflicting, Combating life.

And whosoever wil vndergoe this & be cõfessed to take presse mony in this warfaring life shalbe sure to haue God stil helping strengthning, encouraging, Cõforting, and assisting, so that what is saynedly reported

Do&.

of *Pindarus* to be continuallie assisted by *Apollo*, *Lycurgus* by *Pithia*, *Numa* by *Egeria*, *Socrates*, by his *Genius*, *Phiddias* by his *Iupiter*, and *Philemon* by the *Muses*, may more truelie be said of the Lord our God, who doeth continuallie assist his seruants to the last of their life to ouercome.

Manie things are said to ouercome, the word of God to ouercome man, that word made man to ouercoe for man, man himselve by repenrance and praier to ouercome God, by faith, hope, & charitie, to ouercome al spiritual aduersaries. The word of God powerful to ouercome strong holdes, and to cast downe and overthrow euerie high thing, 2. *Cor.* 10. 5. witnes *Ninueh* imperious, insolent, intollerable *Ninueh*, *Ninueh*, the imperial cōmander of the Easterne parts, prowde of her wals and bulwarks, *Ninueh* the mother Cittie of *Assiria*, the *Metropolis* of the Countrie, the goldē head of the picture, the glorie of the earth, the seate of the Empire, the Ladie of the East, and the Queene of the Nations, so strong, so potent, ouercome with this word, yet fortie daies and *Ninueh* shalbe destroyed. The message of their ouerthrow, ouerthrew the message saith *Chrysost.* the prophecie fel, the Cittie fel not becaule her fal was prophecied, *Vincit verbū.* The word made man, ouercame for man. Christ saith, *Ioh.* 16. I haue ouercome the world, witnesse, that bloodie conflict, when Mount *Calvary* was the field, the *Crosse* the bloody banner, his blessed body the weapon of his warfare, his anguishes his armies, *My God why haste thou forsaken me*, the *Trumpet*, his death, the life, his miserie, the victorie, his crucifying, the conquest, his

To: *ours* the Triumph, *Vincit Christus*. Repentance overcome meth. Affliction is said to overcome man, and Repentance is somewaie said to overcome God, for as Affliction cauſeth man to turne to God, ſo repêtaunce cauſeth God to turne to man. *Apoſtrophe* in man frō God breeds *Apoſtrophe* in God, from man, *Epistrophe* in man to God begets *Epistrophe* in God to man. Repentance in man begets Repentance in God, *non per naturam ſed per effectum*, though the heauens bee readie to plague vs, the ſun & moone to raigne downe blood vpon vs, the fire hote burning coles, the aire Thunderbolts, the earth readie to ſwallow vs, the water to drowne vs, hel to deuour vs: nay, al the hoſts of the God of hoſts, to overcome vs, yet by faithfull repentance wee overcome them all. *Vincit Penitentia*. Praier doth overcome. For it is not onlie *Angelus ſolatum, Damonibus flagellum, animæ præſidiū*, as *Auſtine* ſpeaketh. But it is more, it is *Eliahs* key, *Moyſes* rod, *Iacobs* ſword and bow, *Dauids* ſhield and ſpeare, the moſt powerful of al the weapons of a Chriſtian. I wil fetch but one drop from the Ocean, to proue this. When *Egypt* was ſmitten, and *Pharaoh* plagued, and their waters, and riuers, and ſtreames, and ponds, and pooles, and veſſels of ſtone, were filled with blood, and frogs, and lice, and botches, and ſoares, and haile, and thunder, and lightning, and graſhoppers, & morreine, and darknes, were ſent vpon the Countrey, By *Moyſes* praier they were remoued, diſperſed, ſcattered demolished, vtterlie diſſipated as the duſt before the winde. *Vincit Oratio, Oratio panetrat cælū*. So might I ſpeak of faith, hope, and charitie, which be moſt forcible, ſin-

Aug:

guler,

guler, effectual, powerful, energeticallie potent, I had almost said omnipotent in the trials, traills, battels, warfare, combates, conflicts, conquests, victories, triumphs, trophes of the Saints.

To end this point God hath made man a Christian, and dubb euerie Christian a knight, prouided him the armor of God, nay God for his armor, giuen spirite to his sword, for it is the sword of the spirit, giuen safety to his helmet, for it is the helmet of saluation, righteousness for his brestplate, for it is the brest plate of righteousness, faith for his shield, for it is the shield of faith, veritie for his girdle, for it is the girdle of veritie, giuen him the Gospel of Peace for his feet, for his feet bee shod with the preparation of the Gospel of peace. This is now that Complete knight, Hauing on his feet spurs guilt with his blood, who tooke awaie the guilt of the law, on his head, a helmet saluation, on his hart, a brestplate righteousness, on his loines, a girdle veritie, in his hand, a sword the spirit, on his whole bodie a robe, the seamelesse garment the Lord Iesus Christ, and vpon this garment putting on an armour, *Armaturam Dei*. naie more, *Armaturam Deum*, the whole armour of God, naie whole God for his Armour, Euerie man is this Christian, euerie true Christian must thus arme, watch, stand, run, wrestle, resist, strue, fight and ouercome.

Eph. 6.

The vse of the doctrine is to encite al the seruants of the Lord to be Martialists to be souldiers in this wicked world. Our life is *militia*, we haue an oath *sacramentū militie*, we haue an armour *Armaturam militie* we haue a place *locum militie*, we haue a combat *luct-*

vse.

Cic.pro Arch.  
Poet.

*am militie*, we haue a reward *coronam militie*, our dāgers diuerse, our conflicts mightie, our aduersaries many, *Nihil horū ora vultus mouerunt?* within vs guilty consciences oppressing vs, before vs trapps for our destruction to ensnare vs, behind vs memorie of sinns past to torture vs, ouer our heads, the wrath of God to terrifie vs, vnder our feet the dungeon of damnation, to entrappe vs, the flesh insulting, the world triumphing, the deuil tempting, sinne stinging, *Nihil horum ora vultusq; mouerunt?* Wel my beloued at the length Arise, arme your selues fight the Lords battels. *Alexander* the yonge Prince did more earnestly desire to learn, because *Arist.* the Prince of Philosophers taught him, And the souldiers did more streniouly fight because that the renowned *Alexander* did lead them Beloued your *Arist.* is Alexander, your Alexander is Christ, hee doth teach you to fight and doth fight to teach you, In him yee are Conquerours, by him yee are more then Conquerours. Neuer did any Conquerour so victoriously, if you fight as ye haue him for an example. The *Philistin* with his speare, the *Israelite* with his slinge, the *Indian* with his darte, the *Persian* with his bow, the *Schithian* with his launce, the *Mirmadon* with his strength was neuer able to be so powerfull in conflict as thou mayst bee, And as the conflict is victorious so the victorie is as glorious, neuer had *Moses* such a victorie ouer the *Gaananits*, *Ioshua* ouer 31. kingly Captaines, *Israel* ouer the *Philistins*, *Dauid* ouer the *Amalekits*, *Alex.* ouer the *Barbariās*, *Themistocles* ouer the *Persians*, *AEmilius* ouer the *Macedonians*, *Marcellus* ouer the *Sithiās*, or *Scipio* ouer the

*Carthaginians*, as thou maist thy selfe obtaine by thy Christ. O the who would not in a spiritual ambitio desire to triumph, so to Celebrat his Trophies. But yet if any wil desire this, let him remember the tenour of his knights seruice is the *Crosse*, and as the *Romans* could not come to the temple of *honour*, but by the Temple of *vertue*, so hee by noe meanes can come to the *Crowne* but by the *Crosse*. Hee must come to fight before hee fight to ouercome. He must ouercome the world, the deuil, the flesh, in the world, he must ouercome him selfe a little world, in him selfe he must ouercome his tongue a world of wickednes, him selfe a little world in the great worlde, his tongue a great worlde in that little world, a world of wickednesse. *James 3. 6.* If he can ouercome the world and him selfe, he shalbe able to ouercome tribulation, anguish, persecution, famine, nakednesse, perill, sword, life, death, angels, principalities, powers, things present, or things to come, height or depth, or any other creature especially if he be able to ouercome & to hold fast til C. come. For the promise is made to him that ouercometh and keepeth my workes to the end, and so I end this point & come to shew that wee must ouercome to the end.

Not the hearers but the doers of the lawe are justified. *Rom. 2. 13.* Not the doers for a time but the continuers, beyond time, the faithfull vnto the death, *Reu. 2. 10.* Many heard C who vnderstood him not, so the vulgar *Jewes*, many vnderstood him who beleued him not so the *Scribes & Pharises*, many beleued him who profest him not so the *Hypocrite*, many professed him for a time, but after sel away so the *Apostats*. This an-

2. Obs. 1. part.



swereth al Iewes. Scribes Pharisais Hypocrits & Apostates, hee that keepeth my workes to the end. Not heareth but keepeth, not words, but workes not for a time but to the ende, hee that keepeth my woorkes to the end to him and to none but to him.

It was a brutish speach of Brutus, *Te colui virtus ut rem ast tu nomen inane es*, that Pietie, Honestie, Religion, bee but names, for Christ here makes a sufficient explication of his will in these words, *Hee that keepeth my workes unto the ende*, giueth the name, and nature, the words, and workes, affections, and actions, al that is to be performed. The inuention of hipocrisie hath almost drowned the world, how many good woordes, in the world, how fewe good workes, how many bee like Christians, yet noe Christians, like Professours yet no Professors of whom the obseruatiō of Guicciardine maie be true, *Cesar Borgia* and his father Pope Alexander the 6 had a prouerb fastened on them by the Italians of that time, that the one of the neuer thought as he spake, and the other neuer spake as hee thought. Many are like to *Panarches enigma*, to the Poets *Hermaphrodites*, to the Grammarians *Participles*, to *Banacles* which are fish and noe fish, soule and noe soule: many are outward not inward Christians, *extramittendo, non intramittendo*, by profession not by practise by sight not by faith.

God requireth the *externe* and *interne*, soule & bodie, hart and face, words and workes, hee requireth that his seruauent shoulde not onlie keepe the waies of the Lord, *Gen. 18. 19.* and the couenants of the Lorde, *1. Kings. 11. 11.* and the commandements of the Lorde,

Lay

Guicc. lib. 5.

Athen. Dipno  
soph.



*Neh.* 1. 5. and the Sabaoths of the Lord, *Leuit.* 26. 2. and the ceremonies of the Lord, *1. Kings.* 2. 3. and the iudgements of the Lord, *Esec.* 18. 19. the staturs of the Lord, *Psf.* 119. 5. and the words of the Lord, *Rev.* 22. 7. but here *the works of the Lord* which *Hugo* expresseth to be *mandata* the precepts, or as he expresseth himselfe the practise of the precepts of the Lord.

In which words, *to keepe my works*, hee ioineth faith & works together, to keepe *credendo* my works, *faciendo*, to keep by beleeuing, to expresse by practising, for the Gospel is not a doctrine of libertie, Epicurisme or sensualitie, but a Gospel of exact action & perfection, not a gospel of beleeuing only, but of liuing, not of *Theorie* onlie, but of *practique*, consisting not in hearing, but doing, not in affecting, but an effecting faith So that hence I obserue this doctrine that true Christianitie must be manifested in a liuely, effectual, powerful practise, otherwise our faith is no faith, our faith must differ from the only knowing faith of the *Deuils*, for that is *Historical*, from the bragging faith of the *Jewes* for that is *Pharisaicall*, from the bare faith of *Hypocrits*, for that is *vn-effectuall*, from the fained faith of the *Apostates*, for that is but *Temporall*, from the false faith of the *Papists*, for that is *phantastricall*.

Doct.

A doctrine verie needful in these our times where in works are changed into words, walking into talking hands into tongues, harts into eares, which hath caused the *Romaine faction* to traduce vs for a *solisidian profession*, as if we did pluck vp good works as weeds, and cast them out of dores: which how much contrarie to our profession it is, anie iudicious & ingenuous

The Christians warfare and reward.

Aug.  
Aquín.  
Hil.  
Origen.

Aquín.

maie vnderstād. So we that hold this against mē & Angels, that a true, effectual, liuely faith doth onlie iustifie, so that we remoue not works from faith, but works from iustifying. We grant works to bee *via regni non causa regnandi*, as *Austine* speaketh, and to be required, *necessitate presentie, non necessitate efficientie*, for as *Hilary* in his Comment vpon *Matt.* teacheth, *Fides sola iustificat*, and *S. Austen* on the 4. of the *Rom.* *fides sola mundat*; and as *Origen* on the same Chapter, *fides sola sufficit*. But then they replie out of *S. James*, yee see faith the *Apostle*, that of works a man is iustified and not of faith onlie. Yea but faith *S. Paule*, we conclude that a man is iustified by faith, without the worke of the Lawe. To reconcile both which places I saie, that as we are iustified by faith without the works of the Law, so by the works of the Law must our faith be iustified. So that there is one righteousnesse imputed, another righteousnesse exerciled, there is a iustice of iustification, and a iustice of testification, the one acquiteth before God, the other approoueth before men. *Paule* speaketh of the former of these two, *James* of the later. The one establisshing a real, Christian, iustifying faith, the other confuting a false, fained, diuulish faith, *Aquinas* in this one distinction ending this *Christus iustificat effectiue, fides iustificat apprehensiue, opera iustificat declaratiue*, our works by faith, & faith by Christ doth iustifie vs. Our workes maie claime a part in our faith, but not in our iustifying, for in that great act of Cáceling the handwriting, acquiting the conscience, pacifying Gods anger, and presenting vs blamelesse before Gods holy eies, *faith* is wholie and

solely imployed, and our works not claiming anie part therein.

I speake not this to stoppe the blessed fountaine of good works, I knew that he that hath proclaimed of *Mary Magdalen* wheresoeuer this Gospel shalbe preached, mention shalbe made of this woman, he hath also promised that hee that shall giue to one of the leste the verie least gifte, a Cup of cold water in his name shal not want their reward. And therefore if any haue beene to busie in this kinde, I say to such, why cause ye the people to staie from their workes, get ye to your burdens, laie vpon the people the number of workes which they did in the beginning diminish nothing therof, for they be idle, let them worke and worke, & continue in working, that when Christ commeth to iudgment he maie finde them working, and saie, *good servants and faithfull, yee haue beene faithfull in a little, I will make you rulers over much, enter into your masters ioy.*

Let the vse of this doctrine mooue you al to consecrate your external, and internal, inward & outwarde actions, vnto God, that ye maie shew forth the vertue of him that hath called you, if yee haue onlie *outwarde sanctity* ye deceiue others, if *only inward*, you deceiue your selues: if neither *inward*, nor *outward*, ye deceiue God. But be ye not deceiued, God is not mocked. S. *Peter* proueth, that if *temperance, patience, godlinesse, brotherly kindnesse and loue* be in you, you shall neither be idle nor vnfruitfull in the knowledge of Christ. 2. Pet. 1. 8. *Amor Dei* saith *Gregorie*, *otiosus non est, operatur magna, si est, si operari renuerit amor non est*, where the

Vic.

loue of God is, it is not idle, and where it is idle it is not. Be earnest, zealous, religious, and be ye so religiouslie zealous, that you maie continue to the end, for *Nemi-ni palma datur, priusquam cursus conficiatur*, & therefore God required not a working only, but a continuing persevering, keeping to the end. For the end of that shalbe rewarded. O beloved shal not wee continue, *Tantum boni in bono quantum mali in malo*? Shall the drunkard continue so long as his longues last, the adulterer so long as his loines last, the glutton while his skin, the proud man while his purse, the wicked man while his life, and shal not we continue? To the ende that you maie continue to the ende, Remember that God in his Arithmetique requireth Multiplicatiō, not Substraction, in his iournies *progredi* not *regredi*, in his Philosophie *motum velociorem in fine quam in principio*. Mistake me not, I saie he requireth *motum velociorem*, not *violentiorem*, for I know violent motions be vnnatural, and yet there haue beene latelie so many violent motions in our Church, that had not the diuine gubernation of our *primū mouens*, restrained the heat of inferiour Spheres, our Church had beene on fire & the Clericall *presbiterie* had brought among vs a Cyclopical anarchy. But I need not to bring the in publicke. *Theophilaēt* vpon Luke, obserueth that Lady *Philautia*, Lady selfe loue was married to the *Pharisee* in the Gospel. The *Pharisee* I am sure is dead, shee was then left a widdow. The *Anabaptists*, *Brownists*, *Baronists*, and *Humorists*, are in competition yet for her, The *Presbiterie* is corriual with them, they much torture themselues in the suit, we are not much troubled

Theoph. in.  
Luk.

with

with them, and I hope, we shal be lesse. I come not hither to trample them, if there be anie thing good in them I honor it, the exorbitancie I pittie, I would they would remēber that as *knowledge without zeale is not religion, so zeale without knowledge is not discretion.* They would not then be so violent and virulent.

Our motions beloued, they must not bee violent as these but natural, it must bee a *perpetual motion* to the end, we maie stretch out our selues but not out stretch our selues, runne but not ouerrunne, wee must continue in a ciuil, sober, sanctified course, runing our race, fighting our fight, til wee haue finished our course, & we shalbe sure to finde help in running, comfort in continuing, ioye in obtaineing, a reward in triumphing, though al the world bee against vs, yet wee shalbee as *Mount Syon* that shal not bee remoued, as *Socrates* whoe neuer changed countenance, or as the *Cypresse tree* which neuer changeth colour. Troubles maie assault the godly, but neuer insult ouer them, they shall haue a *refection* in their affliction, and *Consolation* after *desolation post pralium premium*, and so I come frō *pralium* to *premium*, my second part.

*I will giue him power ouer nations*, were there not greater reward for delighting in the Lord then the delight of that delight, the ioie of that ioie, the plesure of that plesure it were sufficient *dilectionis nulla maior expetenda est remuneratio quam ipsa dilectio* saierth *leo*. But behold the bountifulnesse, mercy, liberalitie, munificens of our good god, hee inciteth, and allureth, and heareth, and promiset wages, yea promiset to reward his owne merits in vs, by his owne mercy

2. Pars.

Ouid. Met.

Austine.

Berni.

on vs. So true is hee in his word, so faithfull in his promises, man cannot object against God, as the Poet doth against man *Mobilis Æsonide vernaq. incertior aura cur tua polliciti pondere verba caret*, He deserueth not to bee called *Doso* as *Antigonus* was who promised much and performed little, hee wil not equivocate with man, as hee did that promised *centum oues* & brought but *centum oua*, *Austine* witnesseth *Deum fecisse Chirographum promissorum suorum, non debendo sed promittendo*. Hee oweth vs nothing, because he neuer receaued anie thing, and yet he maketh his promise his debt, his deed, his word, his worke, & his mercy a merit, yet not our merit, for *st. Paul* anticipateth the doctrine of merits in the 2. Eph. 8. wee are saued not of our selues, not of our workes, least any man shold boast *δινα δοξασθαι* but it is the gift of god wher-vpon *Bernard* concludeth *de meritis sufficit scire quod non sufficiant merita*. So that againe I saie he promisseth to reward his owne merits by his owne mercies, he promisseth this and hee performeth this, his worde, his deed, his promises, his reward, be not as the worlds bee. In the world some promise what they cannot doe as *Sathan* to *Christ* *Math. 4. 9.* some what they cā doe but meane not, as the sonns of *Jacob* to the sonnes of *Sichem* *Gen 34. 16.* Some what they meene for a time but afterwards deny it, as *Laban* did to *Jacob*, *Gen. 29. 23.* Some what they promise willingly, but giue unwillinglie, as *Herod* to *Baptists* head. *Mark. 6. 16.* Sōe what they giue willingly but afterwards repent, as *Ioshua* his graunt to the *Gibeonites*. *Ios. 9. 23.* But Gods promises bee performances, and therefore bee to bee



beleeued, *In spe, extra spem. supra spem, contra spem.*

And in this God hath done with man as the rulers of states, and makers of statutes, who haue sought not only to punish the bad, and to provide some sharpe & fearful tortors for them, but haue euer a regard to encourage, and reward the vertuous office of the God, So did *Zoroaster* among the *Persians*, *Trismegistus* among the *Egyptians*, *Charondas* among the *Carthaginians*, *Minos* among the *Cretians*, & *Solon* among the *Athenians*, that as in *Hercul. Biuiū* they were 2 waies, the one *via virtutis Non est ad astra mollis e terris via*, the other *via voluptatis, facilis descensus Auernei*. So there should bee also diuerse respects had for the followers of these two diuerse waies, as *Antisthenes* the Philosopher in *Laertius* and *Achilles*, that valiant martialist in *Homer* doe testifie. So God the lifegiuer of all, these law-giuers, hath provided the one and the other for the wicked whoe wil bee warned by noe warning, feared by noe threatening, affrighted by noe terrifying admonished by noe exhorting, he hath provided fearful, and horrid and eternal paines, tumultuous horror, fire, *Chaines*, flaming whips, scorching darknesse, tormenting *Devils*, vpon whom houlng, roaring, lamenting, blaspheming, and eternal death gnawing on them, shalbe powred out, the full flood of Gods wrath and the dreggs of the vsauorie cōposition of the cup of Gods displeasure.

But for his seruants (as in al other things he is a god of great mercy, magnificence, liberalitie, and princely munificence too) in this aboue all the rest, hee is most munificent in rewarding his Saints, and seruants, with



Doct.

many, and most infinite blessings, as hee often promiseth & here expresth *I will giue*, out of which words I obserue this doctrine, that God is able and willing to reward his Saints that which he promiseth. The scripture giueth prooffe to this doctrine. God hath made promises before the beginning of the world. *1. Pet. 1. 12.* firme and stable promises. *2. Cor. 1. 8.* most greate and pretious promises. *2. Pet. 1. 4.* hauing a time of promise *Act. 7. 17.* giuen a word of promise. *Rom. 9. 7.* proclaimed a Gospel of promise *1. Tim. 1. 9.* purchased inheritances of promise *Heb. 6. 12.* adopted sonns of promise *Gal. 4. 28.* drawen covenants of promise *Eph. 2. 12.* appointed the spirit as the scriuener of theſe covenants of promise *Eph. 1. 14* and added yea and Amen as a seal to theſe covenants of promise. *Cor. 1. 10.* So that a Christian may now be ſure that al bands, bills, obligations, leases, Indentures, alienations, contracts, Covenants made neuer ſo curiously by the *Meander* of Lawyers wit ſhalbe annihilated before the leaſt of the promiſes ſhal faile, nay heauen and earth ſhal faile before the leaſt *lots* of his promiſe.

The comfort of this made *S<sup>t</sup>. Bernard* to be almoſt in a heuenly extaſie, when hee conſidered, *'Charitatē Adoptionis, Veritatem Promiſſionis Poſeſtatem red-ditionis,* Gods loue in adopting his truth in promiſing and his power in performeing, and ſurely it cannot chooſe but ſtirre and incite euerie true Christian to a moſt ſeruent and earneſt embracing, of theſe promiſes.

Vſe.

Let the vſe therfore of this Doctrin be this, that wee remoue al miſdoubting & vnbeleeuing thoughts

from

from vs that at no time there bee found an euil minde in vs, not crediting the promise of God. Let vs assure our selues that if we can *credere & vivere* belecue and liue after our beliefe, we shal surely receiue the performance of this promise in due time. The bargain betweene God and vs, is *Crede quod habes & habes*, like to *Ithiell* and *Vcall*. *Ithiell* signifieth God with vs, *Vcall* is to preuaile, so that *Ithiell* and *Vcall* must go together, if we preuaile God is with vs. It is a double, a mutual, reciprocal, interchangeable dutie, a twofolde *Indenture* on our behalfe, as wel, as on Gods. If we ouercome he hath promised, and hauing promised, hee wil performe, he wil giue to him that ouercōmeth power ouer nations, & so I come in few words to the last & best words of my Text. *I wil giue him power ouer nations.*

Vlt Cir.

There is a power giuen, & a power *vsurped*, a power giuen to man ouer Gods creatures, giuen to the King ouer men. A power *vsurped* by the Deuill ouer Christians, by the Tyrants ouer kingdoms, by the Pope ouer Kings; for the Pope hearing that the Diuell hath power, he thinketh that he also may haue a power, because he is the Devils vicegerent in causes Ecclesiastical and Temporal: but in this the Pope is deceived for the Devils *patent* is more *potent*, his power stronger & and longer then the Popes.

*Bellarmino* in his 1. booke *de sumo Pontifice* the 22. Chapter, and since *Baronius* in his letter to *Paule* the *Venetian* proue out of scripture, that the Pope hath special power, and is the head of the Church, out of the *Acts*, 10. 13. Kil & cate. *Bellarmino* proueth it out

of the word *Eate*, *Baronius* out of the word *kill*, a killing argument, I should thinke *Bellarmino* might rather proue him out of the word *eate*, to be the *mouth* then the *head* & *Baronius* might proue out of the word *kill*, that he is not the *head*, but the *headsmā* of the Church. For out of the word *eate*, we maie conclude him to bee the mouth & I maie saie as *Cato* spake to *Lentulus*, *Dicam eos falli qui te negant habere os*, I saie they are much deceiued, who denie him to haue a mouth and a fowle one to. Euen such a mouth as vttereth blasphemies, Whose lips haue the poiso of *Aspes*. Whose tongue is sharpened like a Serpents. Whose teeth be like to Lions teeth. And whose throat is an open sepulchre. Yea a deuouring *Sheol*, hel it selfe. Thus he is the *mouth*. Now that he is not so much the *head* as the *headsmā* of the Church, may be proued by those manie *stratagems, engines, tortures, burnings, broylings, rackings, dilaniating, murthering, & massacring*, whereby the Pope hath made the Church the shame & shambles of the worlde, as maie be seene by the manifolde floods of warm, reeking, gore blood, that he hath shed and by the soules of the Martyrs crying vnder the Altar, *How long Lord Iesus. Bellarmine and Baronius, in this are like to those wicked Iudges*, founde in a diuerse tale, the one out of *kill*, the other out of *eate*, making him their head, and therefore they well deseruing by him to bee rewarded, the one by beeing his *butcher*, the other his *cooke*, I could proceed further in the describing of this child of the deuil and father of darknes, whose religion is rebellion, whose planters are supplāters, whose professors be Traitors, whose oracles bee

lyes, whole miracles bee strawes. But J come to my Text. In that *potestes data* wee must consider a nother 2fold power, power in *hoc seculo*, power in *futuro*. that the Saints of God shal enioie power ouer nations, In *hoc seculo* as the *Glosse* interpreteth in *finali Iudicio* as *Lyra* readeth, In *utroq;*, as *Austin* testifieth, In this life to come *super motus Carnales* saith *Hugo*, & in this life to come *super thronos indicātes tribus Israel* saith *Hierome*. So that here, and hence, in this life and that to come in earth and in heauen..

Gloss.  
Lyra.  
Austin.  
Hugo.  
Hierom.

The *Saints* shalbe sure to receiue power ouer Nations the *Doctrine* is this that the Saints of God shal receiue In this in god & in the life to cōe with god more true glory, and honour, and power, then euer any Monarch had vpon the earth. I need not to proue this the verie text promiset to giue power ouer nations. This power Christ calleth a kingdome, *Luk. 12. Math.* calleth it an heauenlie, *Mat. 21. 24. Luke* a blessed kingdome, *Luk. 14. 15. Peter* an eternal kingdome, *2. Pet. 1. 11.* & becaule you shal not thinke it a kingdome without a Crowne, C. hath promised a Crowne, yea an immarcessible Crowne *1. Pet. 5. 4.* and to the inestimable price, hee hath added glorie a Crowne of glorie, *Esay. 28. 5.* and to this glorie hee hath added Righteousnes, a Crowne of righteousness, *2. Tim. 4. 8.* and to this righteousness hee hath added life, a Crowne of life. *Revel. 2. 10.* The vse of this doctrine is to enflame the soules of the godlie, and to stir them vp to the seeking of this kingdome. All the world cannot afforde more riches, honour, pleasure, glorie, power, and confluence of ioieful comfort, then this kingdome. O then

D oct:

vie.

strive, resist, wrestle, run the race, fight the fight, finish the course that you maie overcome.

My most gracious soueraigne let it not be offensive that I haue becene so bould in a time of such gracious and glorious peace to moue this assembly to fight especially, seeing the Gospel, is a Gospel of peace, & we that preach that Gospel are bound to the peace by S. Paul.

1. Tim. 3. 3.

Seeing I haue begun to speake, O let not my Lord the king be now angry, God hath cholen and appointed and anointed your Maiestie, to fight his battels, hee hath given you the head of *Salomon*, the hart of *Dauid* hand of *Gedeon*, to make you able to overcome. Hee hath already given you power ouer nations, in the vāquishing of *Heresie*, *Poperie*, *Idolatrie*. He hath enabled your highnesse in this high woorke, to establish true religion in one kingdome, to confirme it in a nother, to fownd it in on, to finde it in a nother, to plant it in the one, to water it in the other, and at the lenght to ioine both in on, so that *male diuisum*, is become *bene coniunctū*. O let these kingdomes neuer knowe that *fallacie bene coniunctis ad male diuisa*. Those that God hath ioined to gether let no man put a sunder.

If euer the Lord verified that prophecy of *Ezekiell*, *Faciam eos in gentem unam*, hee hath now surely, they are one, and noe more two peoples neither deuided any more. so that your Maiestie. may saie with *Casar* *veni vidi vici* but I hope your Maiestie will rather speak with (a more Christian *Casar* then he was) *Carolus Quintus* whose woords were *vidi, veni, at Deu vici*, by him you liue, moue, breath, haue being to be a King and Conquerour. For if euer God ouercame

for any, or ever any overcame by God, your Maiestie maie glorie in it, as much as euer any that breathed & I maie saie that God overcame, more gloriously for you by a weake, small vnimaginarie, Charactericall armie then euer he did, by the *sun* against the *Aramits* by the *sier* against the *Sodomits*, by the *stars* against the *Cananits*, by the *water* against the *Aegyptians*, or by the *earth* against the *Murmerers*, hee overcame more powerfully, more miraculously for your highnesse in an *army of letters*, by a Schedule, Ichrole, paper gūne of their owne making, then euer he overcame for anie since the first daie of the world. As hee hath overcome for your Maiestie, so hath hee appointed your Maiestie to ouercōe for him, to overcome and Conquer all the monsters you find in this kingdome, the *Bethauen* of *Idolatrie*, the *Gilgall* of *Heresie*, the houses of *bribery*, the Churches of *Symony*, the seats of *iniustice*, and offices of *oppression*, the possessions of *sacriledge* the professions of *Atheisme*, *Mat-chavelisme*, *Anabaptisme*, *Barrowisme*, *Paganisme*, *Papisme*, And this shall be the victory, wherebye shal overcome even your faith, your Maiestie is the defender of the faith, O be an overcomer in this faith, that so this land maie obey you, your subiectes maie serue you, your seruants may praie for you, the whole world may honor you, the Lord may reward you. And there may neuer be wanting one of your roial seede to sit in holines and happines vpon the throne of these kingdomes vntill Christ Iesus come to iudgmēt. Let al true Christian subiects saie Amen.

My Honourable Lordes, yee oracles of our wilddome



and Chariots of our Israel, seeing I haue beene bold to  
 speake vnto my Lord the King, let mee finde fauour in  
 your sight to shew you, how you maie finde fauour in  
 Gods sight. Heauen is the haueu whether ye desire to  
 come, other wise though now your state be *honorable*  
 it wil be most *miserable*. To heauen if ye desire to *come*  
 here ye must *ouercome*, yea you your selues my thrice  
 Hon: Lords must your selues endeouour to ouercome,  
 though worthilie you be imployed in the greatest state  
 of the kingdome, O forget not the state of the greatest  
 kingdome, though yee be *Domini Terra*, yet yee are  
 but *terra Domini*, & though yee were the Lords of the  
 whole world, yet the whole world cannot ouercome  
 for you. It is only your faith, this is the aime, the scope  
 the marke, the armour, the complement, the weapon  
 of your warfare, the victorie of your combat euē your  
 faith. Not your wit, wisdom, honour, followers, not  
 armies, not navies be able to ouercome for you. Not  
 wit, it is vertues wanton, iudgments ouerthrow. Not  
 wisdom, it is the peoples talke, the statists opinion. Not  
 eloquence, it is deceits Councellour, Hipocrisies ad-  
 vancer. Not honour, it is enuies object, cares subiect.  
 Not friends, they are but profits guard, affections we-  
 thercockes. Not armies, they are wraths executioners  
 deaths pursuants. Not navies, they are the Oceans  
 wracke, and the windes run-awaies. Not al the world  
 and the power thereof, for the victorie of that power,  
 is but the swords whetstone, and cruelties want. O the  
 remember the weapons of your warfare are not car-  
 nal, but spiritual, & therefore take vnto you the whole  
 Armour of God, that yee maie bee able to resist in the



euil daie, & hauing finished all things *stand fast*. Yee haue lately celebrated the festiuitie of *S. Georges* knights, with manie laudable, honourable, and religious ceremonies. Long maie yee so celebrate it to the glorie of your God, ioie of your King, honor of your nation, and eternal perpetuitie of loue among your selues. Might I presume I could shew your Honors another order of knighthood, not an new order, for I am sure it was the first that euer was in Christendome and in the scriptures heraldrie you maie finde it embalsomed by the proper armes, robes, motto, Schutchion, that belong to this order, it is the order of the Saint in my Text, *Vincenti*, the order of Saint *Vincent*. But it is such an order, that whosoever be knights of this order, must first be knights of the bath, they must wash and bathe themselves as *David* did, and then they shal be dubd and double knighted, and then God who is the *soveraigne* of the order, and *Christ Iesus* the Prince of Peace, the *President* of the order, and the *holy spirit*, the Bishop of our soules, and *Prelate* of the order, and the *Angels* the guardians, and *heavenly heralds* of that order shal bring forth the *under robe purity*, the *upper robe righteousness*, the *Helmet salvation*, the *sword the spirit*, the *Eschouchion a white crosse*, in a *bloody field*, vnder the *Crosse a Serpent latent* and a *Lyon couchant*, *Death and hell*, ouer the *Crosse a Crowne triumphant*; a *lawrell florant honour and power*, and the motto *Vincenti dabitur*. And this is the most honorable order of knighthood, he that is of this order of *S. Vincent* is not onlie a knight of the *Bath*, but a knight of *S. Michsell*, for he hath overcome the deuil, and a knight of *Saint*

The order of  
S. Vincent.

*George*, for he hath overcome the olde *Dragon*, and a knight of the *Temple*, for he is the *Temple of the holy Ghost*, and a knight of the *holy Ghost*, for the *holy spirit of God dwelleth in him*.

O that yee were such knights, such Conquerours! I shoulde now returne againe vnto *my Lorde the King*, to beseech his Maiestie, to establish this order, but who am I, that should I presume so much? I feare mee, I have already presumed to too much, I wil goe to my heavenly Lord the King, & beseech him to establish it in you all, that you may all overcome, & be al rewarded, & that what at this time yee haue herd carefully, you maie conceaue rightly, beleue faithfullie, discern fruitfullie, and practise effectually, that at the length you may receaue your reward in the Court of that celestiall Citye, the gates wherof bee of pearle, the streets of gold, the walls of pretious stones, the Temple God, the light the lambe, the Cheere ioye, the exercise singing, the Quire Angels, & the Hymne *Halleluah. Amen, Amen.*

FINIS.



